

## The Noble Women Scholars of Ḥadīth

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## The Noble Women Scholars of Ḥadīth

*Women’s Concern with the Prophetic Ḥadīth*

By The Noble Shaykh

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## CONTENTS

TRANSLATORS' PREFACE .....	13
AUTHOR'S INTRODUCTION.....	21
CHAPTER 1	
NARRATIONS AND FEMALE NARRATORS OF ḤADĪTH .....	27
Women Are The Twin Halves Of Men In The Knowledge Of Reporting & Narrating (Ḥadīth) .....	27
[A List of Famous Notables Whose Teachers Included Women] ...	41
The Illustrious Companion, 'Alī ibn Abī Ṭālib ؓ .....	41
Imām Muḥammad bin Shihāb az-Zuhrī (d. 124 AH/741 CE) ..	42
Imām Mālik bin Anas (Imām Dār ul-Hijrah) – (d.179 AH/795 CE).....	42
Imām Aḥmad ibn Ḥanbal (Imām of the People of Sunnah) – (d.241 AH/855 CE) .....	43

Al-Qāḍī Abū Ya‘la al-Farrā’ (d.458 AH/1066 CE) .....	43
Imām Abū Sa‘d as-Sam‘ānī (d.562 AH/1172 CE).....	43
Al-Ḥāfidh Ibn ‘Asākir (d.571 AH/1176 CE) .....	53
Al-Ḥāfidh Abū Ṭāhir as-Silāfi (d.576 AH/1181 CE).....	54
Imām Ibn al-Jawzī (d.597 AH/1201 CE) .....	56
Al-Ḥāfidh al-Mundhirī (d. 656 AH/1258 CE) .....	57
Imām adh-Dhahabī (d.748 AH/1347 CE).....	62
Imām Ibn al-Qayyim (d.751 AH/1350 CE).....	63
Imām Ibn Ḥajar al-‘Asqalānī (d.852/1448 CE) .....	64
The Glorious Traits of the Female Narrators .....	65

## CHAPTER 2

FEMALE NARRATORS DURING THE PRAISED GENERATIONS WITH AN EXPOSITION OF THE STATUS OF WOMEN DURING THE PROPHETIC ERA AND A REJECTION OF THE STATUS OF WOMEN WITHIN PRE-ISLĀMIC IGNORANCE, PAST AND PRESENT.....	67
---	----

Narrators During The Praiseworthy Generations .....	68
Sayyida ‘Ā’ishah رضي الله عنها And Her Status In The Knowledge Of Narration .....	71
A Glossary Of Names Of The Narrators From The Female Ṣaḥābah And An Exposition Of Ḥadīth That Each Of Them Related .....	76

The Woman During The Prophetic Era Compared With The Woman During Jāhiliyyah, Past And Present .....	80
Indeed, Within That Is An Example .....	92

## CHAPTER 3

ILLUSTRIOUS WOMEN FROM THE NARRATORS AND ḤADĪTH SCHOLARS.....	99
--	----

The Famous Women Ḥadīth Scholars and Narrators from the Tābi‘yyāt .....	99
--	----

‘Amrah bint ‘AbdurRaḥmān bin Zurārah bin ‘Udus al-Anṣāriyyah an-Najjāriyyah al-Madaniyyah al-Faqīhah,.....	100
---	-----

Ḥafṣah bint Sīrīn Umm al-Hudhayl al-Faqīhah al-Anṣāriyyah,	101
--	-----

Mu‘ādhah bint ‘Abdullāh Ummu’ş-Şahbā’ al-‘Adhawiyyah al- Başriyyah al-‘Ābidah.....	101
---	-----

Ummu’d-Dardā’ as-Sughrā Hujaymah – and it has been said: ‘Juhaymah’ – al-Awṣābiyyah al-Ḥamīriyyah al-Dimashqiyyah .	102
--	-----

Women Scholars of Ḥadīth and Narrators in the Third Century.	103
--	-----

‘Ābidah al-Madaniyyah .....	104
-----------------------------	-----

‘Ulayyah bint Ḥassan .....	104
----------------------------	-----

Women Scholars of Ḥadīth and Narrators in the Fourth Century	107
--	-----

Ammatul-Wāḥid .....	107
---------------------	-----

Women Scholars of Ḥadīth and Narrators in the Fifth Century..	109
---	-----

Fāṭimah bint al-Ustādh az-Zāhid Abū 'Alī al-Ḥasan bin 'Alī ad-Diqāq.....	109
'Ā'ishah bint Ḥasan bin Ibrāhīm Ummu'l-Faṭḥ al-Aṣbahāniyyah al-Warkāniyyah.....	110
'Ā'ishah bint Muḥammad bin al-Ḥusayn al-Buṣṭāmī.....	111
The Diligence of Women in Narrating and Teaching Ṣaḥīḥ al-Bukhārī During This Century and Afterwards.....	115
The Diligence of Women with Other Books of Ḥadīth .....	118
Women Scholars of Ḥadīth and Narrators from the Sixth Century .....	122
The Female Ḥadīth Scholars and Narrators after the 6 <sup>th</sup> Century AH .....	123
Ṣafiyyah bint 'AbdulWahhāb .....	125
Also to be Found During this Era are many Specialists in Islāmic Knowledge:.....	128
Ummu'l-'Izz bint Muḥammad bin 'Alī bin Abī Ghālib al-'Abdarī ad-Dānī.....	128
A Number of the Women Ḥadīth Scholars Noticeably Progressed During the Eighth and Ninth Islamic Centuries:.....	129
During these two centuries were many distinguished women in the field of Islāmic knowledge: .....	134
Ummu'l-Hanā' bint Muḥammad al-Badrānī al-Miṣriyyah.....	136
Khadījah bint Muḥammad bin Ibrāhīm al-Muqrī' al-'Āmiriyyah .....	136

Bey Khātūn bint Ibrāhīm bin Aḥmad al-Ḥalabiyyah ash-Shāfi'iyyah .....	136
Bawrān bint Muḥammad al-Qāḍī Ibn ash-Shaḥnah.....	137
Fāṭimah bint Yūsuf al-Qāḍī Jamāluddīn at-Tādafī al-Ḥanbalī al-Hanafī .....	137

## CHAPTER 4

### GLIMPSES AT THE CONCERN OF THE SALAF IN EDUCATING WOMEN AND THE RIGHTEOUS WOMEN'S LOVE OF KNOWLEDGE AND THEIR INGENUITY .....

Some of the People of Knowledge have stated regarding the legal guardian .....	152
Examples of a Scholar's Concern for His Wife .....	153
Examples of the Salaf's Concern for their Families.....	154
A Woman Puts Herself Forward to Serve a Scholar.....	157
He Explained His Tuhfah so he Married him to His Daughter... 157	
The Family of Ibn Hajr 'Asqalani Had Many Female Students of Prophetic Hadith.....	159
His Sister Sitt ur-Rakab bint 'Alī bin Muḥammad bin Muḥammad bin Ḥajar al-'Asqālāniyyah .....	159
His Wife Uns bint al-Qāḍī Karīmuddīn 'AbdulKarīm bin 'Abdul'Azīz.....	160
His Daughter Zayn Khātūn .....	161

His Daughter Farḥah .....	161
His Daughters Fāṭimah and 'Āliyah.....	161
His Daughter Rābi'ah.....	161
The Muḥaddith's Concen For His Daughter .....	162
The Wife of as-Silafi Intercedes on Behalf of Other Muḥadiths With Her Husband.....	163
Choosing a Different Madhḥab From Her Family's: .....	163
The Qādi's Concern For His Daugther And Grand-Daughters...	163
The Example of The Mother of Imam Ash-Shāfi'ī .....	164
Writings of The Andulusian Women .....	165
Women Participating in Knowledge and Their Links With The Well-Known 'Ulama' .....	165
Khadijah bint al-Muḥaddith 'AbdurRaḥīm bin al-Ḥusayn al-'Irāqī .....	166
'Ā'ishah bint al-Imām Muḥammad bin al-Hādī.....	167
Sārah bint al-Imām al-'Allāmah Taqīuddīn 'Alī bin 'AbdulKāfi as-Subkī .....	168

#### GLOSSARY OF WOMEN SCHOLARS MENTIONED WITHIN THIS BOOK .....

A (Alif - أ ) .....	171
B (bā - ب ) .....	172

T (tā - ت ) .....	172
J (jīm - ج ) .....	173
H (ḥā - ح ) .....	173
Kh (khā - خ ) .....	174
D [dāl - د ] .....	175
R [rā - ر ] .....	175
Z [zā - ز ] .....	175
S [sīn - س ] .....	176
Sh [shīn - ش ] .....	177
Ṣ [ṣād - ص ] .....	177
Ḍ [ḍād - ض ] .....	178
Ṭ (ṭā - ط ) .....	178
Th (thā - ظ ) .....	178
'A ('ayn - ع ) .....	179
Gh (ghayn - غ ) .....	180
F (fā - ف ) .....	180
Q (qāf - ق ) .....	181
K (kāf - ك ) .....	182
L (lām - ل ) .....	182
M (mīm - م ) .....	182

N (nūn - ن) .....	182
H (hā - هـ) .....	183
W (waw - و) .....	183
Y (yā - ي) .....	183
U [alif bi'd-dhammah - أ] .....	183
Jamiah Media Publications.....	187

## TRANSLATORS' PREFACE

Indeed, all praise is due to Allāh, we praise Him, we seek His aid, and we ask for His forgiveness. We seek refuge in Allāh from the evil of our actions and from the evil consequences of our actions. Whomever Allāh guides, there is none to misguide and whoever Allāh misguides there is none to guide. We bear witness that there is no god worthy of worship except Allāh and we bear witness that Muḥammad is the servant and messenger of Allāh.

To proceed:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ﴾

“O you who have believed, fear Allāh as He should be feared and do not die except as Muslims (in submission to Him).” {*Āli-‘Imrān* (3): 102}

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾



“O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allāh through whom you ask things from each other, and (respect) the wombs. Indeed Allāh is ever, over you, an Observer.” {*an-Nisā*’ (4): 1}

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ۖ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾

“O you who have believed, fear Allāh and speak words of appropriate justice. He will amend for you your deeds and forgive your sins. And whoever obeys Allāh and His Messenger has certainly attained a great attainment.” {*al-Aḥzāb* (33): 70-71}

The best speech is the book of Allāh and the best guidance is the guidance of Muḥammad ﷺ. The worst of affairs are the newly invented matters, for every newly invented matter into the religion is an innovation, and every innovation (into the religion) is misguidance and all misguidance is in the fire.

To proceed:

This book has been authored by the noble Shaykh, Abū ‘Ubaydah Mashhūr bin Ḥasan Āl Salmān, -one of the main students of the *Mujaddid* and the *Muḥaddith* of the era, Imām Muḥammad

Nāṣiruddīn al-Albānī ر.ه. 1 It covers one of the most important issues that affect Muslims today, an issue which many non-Muslims do not adequately understand or have any knowledge of, except from what is presented erroneously in the media. It is regarding the issue of female education and its importance in Islām. Unfortunately, much of what people view from ignorant Muslims such as suppressing women’s educational facilities has become widespread, hence the significance of this work in the English language.

Furthermore, the issue of the status of women in Islām is one of the primary areas which Islām itself is criticised, with citations of domestic violence, forced marriages, female genital mutilation (FGM), honour killings, etc. even though all of these aspects have absolutely nothing to do with the authentic teachings of Islām. Other issues such as *hijāb*, *niqāb* and polygamy<sup>2</sup> which all have a basis in Islām are also scorned by

<sup>1</sup> Note: Any notes from the translator will be clearly indicated within the footnotes by ‘Translator’s note’ in bold type or with ‘[TN]’.

<sup>2</sup> Polygamy has actually been recommended by contemporary non-Muslim academics! Philip Kilbride, a Professor of Anthropology at *Bryn Mawr College* (Pennsylvania), authored *Plural Marriage for Our Times – A Reinvented Option* (Westport, Connecticut: Bergin and Garvey: 1994 CE) an in-depth study of over one thousand pages wherein Professor Kilbride highlights with copious examples that in the current era polygamy has positive benefits; Audrey Chapman, a family therapist and relationship expert, also authored *Man-Sharing – Dilemma or Choice* (New York: William Morrow and Co., 1986 CE) and Adriana Blake, a women’s rights activist and former attorney, authored *Women Can Win the Marriage Lottery – Share Your Man with Another Wife, The Case for Plural Marriage* (Orange County University Press, 1996 CE). Indeed, Annie Besant noted:

You can find others stating that the religion (Islām) is evil, because it sanctions a limited polygamy. But you do not hear as a rule the criticism which I spoke out about one day in a London hall where I knew that the audience was entirely uninstructed. I pointed out to them that monogamy with a blended mass of prostitution was hypocrisy and more degrading than a limited polygamy. Naturally a statement like

*The Pleasure of Allāh is the intent here, and may prayers and peace be upon our Prophet Muhammad and upon his family and his companions, and our last invocation is that all praise is due to Allāh, Lord of the worlds.*

Written by,

Abū ‘Ubaydah Mashhūr bin Ḥasan Āl Salmān

11 Shawwāl 1412 AH/13 April 1992 CE

## CHAPTER 1

### NARRATIONS AND FEMALE NARRATORS OF ḤADĪTH

#### Women Are The Twin Halves Of Men In The Knowledge Of Reporting & Narrating (Ḥadīth)

Men are distinguished from women in regards to testimony, women are the twin halves of men in the knowledge of reporting and narrating and what is also worth mentioning is that the difference between narrating and giving testimony is an issue which one of the critical minded scholars looked at and for a sufficient period in time searched for the division between the two. This scholar was Imām al-Qarāfi <sup>15</sup>, so listen to what he said in his book *al-Furūq*:

<sup>15</sup> Abu'l-'Abbās Shihābudeen Ahmad ibn Idrees as-Sanhājī al-Qarāfi, was a *Mālikī* scholar who lived in the city of Qarāfa in Egypt, he was born circa 626 AH/1228 CE and died in 684 AH/1285 CE. He was specialised in Arabic grammar and has a huge work in 14 volumes entitled *ath-Thākhīrah fī Furū' il-Mālikiyyah* (Beirut: Dār ul-Gharb al-Islāmī, 1994 CE, First Edition), the second edition was published in the UAE in 1999 CE. He also authored *Sharh Tanqīh al-Fusūl fī'l-Usūl* (Beirut: Dār ul-Fikr, 1973 CE and second edition Beirut: Dār ul-Kutub al-'Ilmiyyah, 1410 AH/1989 CE), *al-Ihkām fī Tamyeez al-Fatāwā 'an al-Ahkām wa Tasarruḥāt il-Qādī wa'l-Imām* [Precision in Distinguishing Religious Opinions from Legal



